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W O R D  
T O

Mr. M A D A N.

*By Mr. More of Mobbury.*

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SECOND EDITION.

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(Price ONE SHILLING.)

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W. O. R. D.

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SECOND EDITION

(The One Edition)



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## ADVERTISEMENT.

**T**HE following letter was written by a Gentleman of Devonshire, to an old and intimate friend in this city, and was intended merely to afford a little private amusement. It is now presented to the public, in compliance with the united and earnest requests of many respectable persons who have perused it, and who are of opinion, that it may operate as a pleasing antidote to the concealed, but deadly poison of Mr. Madan's performance. The character of the author would add weight both to his wit and his arguments, were we permitted to make it known. But such has ever been his insuperable modesty, and so great his love of retirement and privacy, that no persuasions could prevail with him to permit us to publish his name, though he gave his reluctant consent to the publication of his letter. The reader will easily perceive, that it is not the design of this little piece formally to confute Mr. Madan's solemn sophistry and grimace, but merely by a little well pointed ridicule, as well as argument to expose his lascivious system.

*A direct and full confutation of Mr. Madan's performance, may however be shortly expected, (we are happy to be able to assure the public) from the author of the admirable critique on that work, lately published in the Monthly Review. In the mean time the curious will meet with many things upon the subject worthy of their attention, in Dr. Patrick Delany's \*Treatise on Polygamy, who has fully proved, that population is by no means increased by it, either in Persia or Turkey where it most prevails.*

Bristol, March 19, 1781.

\* The late celebrated Dean of Down.

A

W O R D, &amp;c.

DEAR SIR,

YOU wish to have my sentiments of Mr. Madan's late publication on marriage and polygamy. As far as I can judge of it, I know of no book published since my remembrance, especially under the pretended sanction of religion, which seems to have a more dangerous tendency. For the author himself, I have the charity to suppose that his brain may be somewhat *mal assortie* or *dérangée*, as the French call it, in plain English crack'd; but for the book I have no charity at all. I think it deserves to be burnt by the hands of the common hangman, as inimical to good morals, and to  
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the peace and welfare of civil and domestic society. I say it deserves this; though I should be far from wishing the sentence put in execution, as it might only conduce to the book's being more noticed and read, and consequently doing more mischief. The best treatment of it may be, to let it slide as soon as possible into

Th' oblivious gulph! the chaos dark and deep!  
Where the long toils of learned dunces sleep.

Pray do you know, whether this Rev. Gentleman hath a wife living? Because he talks so feelingly about "the poor man's grinding in mola asinaria, i. e. the ass's mill during life;" which would make one suspect, that he had some Xantippe for the flesh of his flesh, and the bone of his bone, whom he would wish effectually to humble. It may be objected, that Mr. Madan in pleading for Polygamy, must act on principles entirely disinterested, as he doth not claim this privilege for himself and his Reverend brethren, but for the Laity only. So some seem to understand him. But I wonder at their inattention; he knew better  
what

what he was about. 'Tis true, while he would understand St. Paul's injunction, "that a bishop should be the husband of one wife," to carry in it a tacit allowance of Polygamy to the Laity, he is obliged by his argument to acknowledge, that the Bishop is hereby prohibited from being a Polygamist. But he quickly recovers his ground, and that with admirable dexterity. "Not," says he, "that it was sinful in one more than in another, but this was a prudential caution in that distressed and infant state of the church—that church for whose regulation St. Paul wrote. But the church for whose edification Mr. Madan writes being in very different circumstances, not infant and distressed, but full-grown and flourishing, the reason and the prudential caution cease together, and it not being more sinful in one than in the other, Mr. Madan and his Reverend brethren remain in full possession of this inestimable privilege equally with the Laity. But it may be doing some service to the female cause, which is in this affair peculiarly and deeply interested, to lay Mr. Madan's scheme a little open, and discover its latent design ;  
which

which is indeed no other than a dangerous and artful plot, to overturn the lawful empire of the female sex in their families, and deprive them of all the rights, privileges, liberties and immunities, which they have possessed in the domestic state in this country, from time immemorial. This will plainly appear, when the following passages are duly considered. He says, " It is to be feared, that there are not a few females, who (like other monopolists) take the advantage of the poor husband's situation to use him, as they please; and this for pretty much the same reason, why the as in the fable insulted and kicked the poor old Lion, because it is not in their power to resent it as they ought." By the way, what a coarse, vulgar, and ungracious allusion is this! Fie upon you Mr. Madan! Fie upon you, Mr. Madan! What compare a soft and delicate lady to an as! And a kicking-as too! How indecent the idea! In order then to take down the high spirit of these females, and keep their heels, I suppose, under due government, he would introduce Polygamy; which, he thinks, would have an excellent effect,



effect, even if it were only held up in terrorem ; (like a birch hung full in view to check the froward humours of a naughty boy) not duly considering, that Polygamy, if once permitted, would affect, not these high spirits only, but the sex in general. To punish the faults of a few, all are to be made liable to suffer, the best, as well as the worst, at the will of a cruel, or a capricious, or an inconstant husband. Such are Mr. Madan's liberal and enlarged ideas of justice and humanity ! Now, in order to establish this his doctrine, he takes for his text the story of King Ahasuerus, which in short is this. King Ahasuerus, being merry with wine, (in plain English, half drunk) as 'tis no wonder, after seven days continued feasting, and consequently not having the due exercise of his reason, (as the sequel most plainly proves) sends an order to Queen Vashti, to appear with her royal crown and robes on, that he might shew her beauty to his princes and guests. Queen Vashti, who seems to have had becoming sentiments of female modesty, and what was due to the honor and delicacy of her sex, excuses her-

self from being exhibited, as a public spectacle, to a set of carousing sots. Hereupon, King Ahasuerus, in the heat of his wrath, and of his wine, and with the advice of his wise-men, then with him in full council assembled on the important business of—the glass and bottle, and who by this time, no doubt, were as far gone as his Majesty; issues forth a decree, such as one might reasonably expect from a drunken council-board, to deprive Queen Vashti of her royal dignity, and substitute another in her room; for a behaviour, which the King, when he came to his sober senses, should have approved rather than condemned, and only have blamed his own want of prudence and decorum. But the decree was past, and could not, (according to the wise constitution of the Medes and Persians) be revoked. The King however had his remedy at hand, poor Vashti had none. Excuse me, Mr. Madan! Your expressions of commiseration are all lavished upon the poor man. Not one, that I meet with, for the poor woman. Excuse me then, if I say again—poor Vashti!

Now

Now this example of a Heathen king in his cups, Mr. Madan gravely proposes as a model for his Christian husband to copy after. Should his Vashiti decline immediate compliance with any of his orders, however wrong, unreasonable, and indelicate, and whether issued in a sober or a drunken mood, he should then avail himself of this his privilege of Polygamy. And Mr. Madan thinks it a hard case, that the law will not permit him to do it. "How much," says he, "would it make the husband look like a man, the lord of his wife, the sovereign of his family, if he were permitted by the laws of the realm," (Be thankful, ladies, that the laws of the realm are not as yet likely to be new modelled by Mr. Madan) to say to an undutiful Vashiti, come thou no more before me, I will give my hand, and thy jointure to another, that is better than thou." This, I allow, would be a truly old Lion-like behaviour to the poor trembling ass, hanging down her ears; but whether it would be so very manlike, as Mr. Madan supposes, I much question. At least the ideas I have formed of a man, do not coincide with those



of this author. And now, ladies, the plot is laid open—The vile and dark and dangerous plot, which this bold contriver, not having the fear, nor the love of woman before his eyes, and instigated by—no good angel, you may be sure, hath formed against you. No less than high treason against the female state, to render you absolute slaves to every whimsey, and caprice of an imperious, an unreasonable, or a drunken husband, in terror of being deprived at once of every domestic privilege, for every slight or even imaginary offence, to see another put in possession of them, and to lose your jointure to the bargain ! You are not only to undergo the keenest mortification, a woman of sensibility can feel, that of seeing another usurping your place in your husband's bosom affections and family, while you are reduced to the state of a slighted outcast and vassal during his life, but you are to be starved too after his death ! On what principle of equity our Reverend legislator would found this his new law, he doth not say, nor can I guess. It seems indeed

indeed to be a bright display of Mr. Madan's humanity, originating from the superabundance of his loving-kindness to the tender sex.\* But this revenge beyond the grave is carrying the matter much too far, good Mr. Madan ! and betrays a spirit more suited to a Reverend father inquisitor, than to

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\* Yes, Mr. Madan has the shameless effrontery to palm himself upon the public as the PATRON and PROTECTOR of the female sex ! None surely but whores and rogues can imagine themselves under any obligations to him ; nor indeed they neither. For however agreeable it may be, as it most certainly is, both to the law of nature and the law of God, that every man whether married or unmarried, should be obliged to maintain those whom he seduces, yet that a man because he has seduced, say fifty or a hundred poor thoughtless girls, shall be obliged to make them all his wives, or have a right to keep them all for life in durance vile, provided he allows them bread and water so as to prevent their starving, or turn them over to starvation when grown old should they happen to disoblige him, or to have them hanged should they presume to elope from him, and enter into other connections by which they might become useful to society, though he held no matrimonial commerce with them himself—are ideas more worthy a brute than a man. And yet this is the actual scheme, as any one may be convinced that will take the pains to read his tedious performance, of this PATRON and PROTECTOR of friendless innocence ! Blind must they be indeed, who do not see through the cheat.

a Protestant divine. And now, ladies, does not this dangerous innovator deserve to have his ears pulled to some length by your avenging fingers, as an ass himself, if it were only for his folly, in building his system on so wretched a foundation, as this drunken story of King Ahasuerus?

Mr. Madan is pleased to rank a wife, who would keep her husband all to herself among the monopolists.—In the name of common sense then, what must that man be called, who not contented with one wife, would ingross to himself from two—to ten—or ten dozen, as might happen, pleading a licence to his insatiable desires, limited by no bounds whatsoever, but his circumstances and ability of maintaining them? Doth Mr. Madan here act by the fairer and weaker half of his species, and as weaker, the more entituled to his protection and indulgence, by his Savior's golden rule, of doing to others as he would be done by? Matt. vii. 11. Would he think it a reasonable and equitable constitution to be obliged to share the duty, and the affection of the wife of his bosom, with two, or ten, or twenty more of



of his own sex? Mr. Madan may quibble, and wriggle, and distinguish as much as he pleases; but neither common sense, nor equity, nor humanity will admit of any such differences and distinctions here, nor that benevolent gospel, which enjoins the husband "to love his wife even as himself." Ephes. v. 33. A Casuist who should attempt to reconcile Mr. Madan's scheme, with all its natural and unavoidable consequences, with these two precepts of the Christian religion above quoted, would I think, be employed in much the same hopeful business, as a person who should take it into his head to make two circles touch each other in all points, or two parallel lines to meet in a common center. A Reverend brother of Mr. Madan's, and he too, famous in his day, though in another walk, made the world merry by an inadvertent and unlucky blunder in his expression about the meeting of these same parallel lines; but I am much mistaken if Mr. Madan hath not made full as great blunders in his theory, and that with all serious deliberation. Christian purity, and a Turkish seraglio (one mode of Polygamy)

gamy) are two diverging lines if there be any such in the world, and yet on Mr. Madan's scheme, which would represent the Christian religion and unlimited Polygamy as consistent, these two diverging lines do meet in a common center.

En, novus attonito surrexit apostolus orbi!

Væ! Sadduceis, et dic, væ! væ Phariseis,\*

Hæc quamvis temnant tua sunt miracula *Madan!*

And who but Pharisees and Sadducees can be unbelievers when Mr. Madan gives such striking proofs of his apostleship?

While this author thinks that his favorite Polygamy, would have an excellent effect in bringing down the high spirit of the females he talks of, I believe he is much deceived. If a wife has ill-humors, envy and jealousy, which are the natural consequences of Polygamy would not have much tendency to sweeten them; but rather aggravate the disorder, and even bring it on, where it did not before exist. Nor could the effects which this mutual envy and jealousy must unavoidably produce in his family, contribute

\* Mr. Madan's opposers so called, of whom hereafter.

bute much one should think to increase the comfort of the husband. The famous tragic poet Euripides was in the beginning of his time called the woman-lover, in the latter the woman-hater. Whence this change from one extreme to the other? Aulus Gellius will let us into the secret; from whom we learn, that Euripides, to increase his matrimonial comforts, took unto himself two wives, (the laws of Athens then permitting it in a peculiar exigence of the state) and these wives so confoundedly plagued him, as to raise in him such a fixt aversion to the whole sex, as at length procured him the latter odious appellation. I have read too of a Heathen philosopher, no less a man indeed than the celebrated Socrates, who (at the same time, and taking advantage of the same law) married two wives also. What was the consequence? Why, they were never at peace themselves, nor would suffer him to be at peace. 'Twas nothing but pouting, finding fault, disputing, scolding, scratching, cuffing and pulling caps from morning to night. And if ever he presumed to interpose to keep

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the peace, a truce immediately commenced between them, and they fell upon him with united forces. (Blessed life Mr. Madan!) So the poor man had nothing left but silence and patience. How well this latter virtue of his was exercised, and to what degree improved in this school of wives, may appear from the following anecdote. One day his Xantippe had scolded him fairly out of the house. Not satisfied with that, she ran up stairs, opened the window, and poured the contents of a chamber-pot upon his head. One of his friends who happened to be a spectator of the comedy, asked him, "how he could bear such treatment?" The good man wiping his perfumed locks and dripping beard, meekly replied, "Why you know my friend, that after thunder frequently comes a shower." Now if it were right for the civil magistrate to take cognisance of mere opinions, I think the best punishment that could be inflicted on Mr. Madan for his offence against the female sex in particular, and the welfare of society in general, would be, to oblige him to put his own doctrine into practice and marry a patriarchal  
number

number of wives. A round dozen of spouses altogether, would, I doubt not, soon make him out of conceit with polygamy, and wish he had thrown his manuscript into the fire.

That Mr. Madan's doctrines of marriage and polygamy would really have an evil influence on society and morals, were they generally to prevail, is a truth so evident as appears to me to want no formal proof. Few I believe, besides himself, and some others perhaps of his fond admirers, will dispute it. His notions of marriage indeed I do not at present chuse to meddle with. They are too dirty for my handling. I am somewhat of the disposition of those animals who love to keep their furs clean, and have an aversion to mud and mire. Mr. Madan himself acknowledges, that his doctrines are liable to be much abused; but he pleads "the cause of truth." Truth must be spoken, and that openly and boldly, without regard to consequences. Now as I verily believe no truth of a religious or moral kind, hath a natural tendency to do any real injury to society, or to individuals, but

on the contrary, to promote the welfare of both, though it may be accidentally abused—so I would willingly allow any person to act upon this maxim with regard to such truths, in its fullest extent, and without any limitations whatsoever, provided, that he would first demonstrate that he had *bona fide* found out truth, and that he himself is infallible and cannot mistake her. But if he cannot do this, then I am humbly of opinion, that some caution and diffidence in this matter might not be improper or unbecoming. Truth is a coy bird, and not so easily caught as some people may imagine. There is an impostor which frequently assumes her shape and feathers, and deceives the heated imagination of self-opinionated authors. Many a learned man hath spent many a laborious day, and many a wakeful night, and scratched his head and bit his pen times without number, hath been at great expence of thought, of toil, of ink, of paper, and of candle-light, in search of truth. After a long tedious search, perhaps he thinks he has caught the melodious snow white swan by the tail—and is ready to cry out,



out, like Archimedes, in the joy and exultation of his heart, “*ευρηκα! ευρηκα!* I have her! I have her!”—But lo! when his acquisition has been brought to a proper light, and examined, it hath turned out after all to be no other than an aukward screaming grey goose!

I mean not to discourage a serious search after truth, nor openly and freely speaking it when found. But I would have an author propose his notions, especially if they are uncommon, and contrary to the generally prevailing opinions of mankind, with that diffidence and modesty, which become a human being, who with all the wit, and wisdom and learning he may possess, is after all a fallible creature—and by no means with a bold defiance to, and arrogant contempt of all those who may differ from him, and as it were with peremptory requisitions to them to assent and consent to his articles of faith by his own authority enacted and established, under the most heavy penalty on refusal of being consigned over without so much as a hearing, or the common forms of trial, to the sect of the Pharisees

Pharisees or of the Sadducees.—For under one of these two denominations (if I rightly understand him) those who oppose Mr. Madan must rank themselves. Of the two I suppose they may chuse which they like best, it may be much the same to him, but he seems to leave them no other choice. But Mr. Madan! Hear me patiently a few words. Though you may be possesst of all wisdom and all truth, do they discharge you from all obligations to the practice of those moral and christian duties, modesty, humility and candour? Do they authorize you to fix on those that oppose you the opprobrious names of Pharisees and Sadducees, and disputers of this world? Sounds, which to many religious ears carry with them the ideas of all that is evil!

——— all monstrous, all prodigious things  
Abominable, unutterable, and worse  
Than fables yet have feign'd, or fear conceiv'd,  
Gorgons and Hydras and Chimeras dire!

MILTON.

Surely you have been deceived Mr. Madan, greatly deceived. 'Tis evident you  
are

are not so well acquainted with heavenly truth as you fondly fancy. Some malicious imp of darkness must have imposed on you by assuming the name, the dress, and outward semblance of this angel of light.

Mr. Madan is of opinion, and doth not scruple in the face of the whole world to declare it, that his book is "One of the most interesting publications, that have appeared since the days of the Protestant reformation" It may indeed be allowed to be one of the strangest things if not the most strange that has made its appearance in the world in the shape and form of a book, since those dialogues which poor Ochinus published at Zurich in his dotage, aged 76. But with respect to that near and intimate connection with religion which Mr. Madan thinks and which he would have others think it hath, I have my doubts. Because I cannot see, what kindred, even the most remote, his doctrines can claim with religion.—The christian, I mean; for as to the Mahometan, the consanguinity is very apparent. The features are exceedingly resembling, and the likeness

is



is striking. When one compares his tenets with those of Mahomet, relating to the subject in question one is tempted to say—

—Facies non omnibus una,  
Nec diversa tamen, qualem decet esse *Sororum*.

That is, there is a likeness which speaks them sisters, yet at the same time a difference which distinguishes them from each other. For instance, Mahomet's Polygamy goes not beyond number four. (Du Ryer's Alcoran, (4.) But Mr. Madan's insatiable monster, as I apprehend, sets no bounds but such as the man's own prudence and circumstances may happen to prescribe. I leave to the impartial to determine which is the best of the two sisters. As to the christian religion, I must say again, that I cannot discern the least shadow of resemblance, betwixt her and his notions from whence to infer the most distant affinity ; and I verily believe if she were questioned upon the point she would by no means chuse to own them for relations. He hath indeed, some how or other thrust the venerable old lady in among them, but I cannot

cannot be persuaded that she can be well pleased with her company, or call such cattle cousins. However this may be, I would not have Mr. Madan hug so closely to his bosom this fond imagination of the great importance of his work, and of his own importance in consequence. His self-love may have played him a trick here.

Indeed from the symptoms that appear in this, and many other passages of his book, I cannot help having a suspicion that he has got a touch of that disorder the Greek physicians call *αυτομανια*,\* in which the heart is over stretched and distended by certain vapours, which lodging in the stomach cause flatulencies, or ascending to the pericranium cloud the intellect, disorder the fancy, and make the head giddy; hence proceed vain imaginations, wild reveries, and all the various shapes and forms of self-conceit and absurdity, which haunt the poor patient in daily visions and nightly dreams, to his great disquietude, and the disturbance of many others. If Mr. Madan be any way

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infected

\* Automania or self-madness, the excess of self-love, which makes a man imagine, and say, and write, and do extravagant things.

infected with this distemper, I could recommend him a recipe. I do not presume to rank it with Abracadabra, and some other ancient remedies of the like kind, which were formerly so effectual in driving away evil diseases and evil spirits, though for whatever reason now unhappily fallen into disuse, (unhappily I say, as far as I can discern both evil diseases and evil spirits abound as much as ever)—yet it is no despicable remedy; I myself in my own case have experienced it salutary, and in the windy cases above mentioned it is a good expellent. It is also detergent and deobstruent. It tends to purify the blood and juices from that noxious matter which ingenders the vapours aforesaid; and it acts both as a preventive and as an alterative. It is indeed no other than this, “When a person perceives  
 “any symptoms of this disorder, immediately to read the following stanza  
 “over three times, and the better if  
 “fasting:

“ Dupes



- " Dupes ever to our own deceit  
 " Ourselves ingeniously we cheat.  
 " Self-love holds up her flattering glass,  
 " To graces turns deformity ;  
 " Or claps her vizer on the ass,  
 " And gives us—what we wish to be.  
 " Important in our own vain thought  
 " With conscious dignity we strut.  
 " While others—(to their own as blind,)  
 " Sneer at the peeping ears, that perk behind."  
  
 " Then after each reading to ask himself  
 " most seriously—Is this my case?—Am  
 " I this dupe—this ass?—*Probatum est*—  
 " *Voici un petit remede, prenez le, Mons.*  
 " *Madan prenez le. Il ne vous fera point*  
 " *de mal. Il ne vous fera point de mal. Il*  
 " *est benin, benin. C'est pour deterger,*  
 " *pour deterger."* (Moliere.)

But to be a little more serious here, for the subject seems to require it. With respect to the importance of his highly interesting publication, and the good it may do, let him not be too sanguine. All the thinking people I have conversed with, condemn it, as manifestly and highly prejudicial to morality, and the welfare of society. Serious

christians are grieved; and wish that he had employed his closet hours in works more agreeable to his sacred character and profession; and which might have had a greater tendency to inculcate that purity of heart and of life, which they fancy it was one of the principal ends of the gospel to promote. They have also as I find a notion, however odd it may appear to Mr. Madan, that a seraglio of wives, though it may be a preparation very proper for a Mahometan paradise, is not altogether so suitable a one for the Christian heaven, and this author must know, that rooted prejudices are not to be overcome at once; let him be condescending then to the weakness of such, and not immediately pronounce them either Pharisees or Sadducees.

As for the wits, they laugh, and declare it one of the most eminent and distinguished absurdities of the literary and religious kind, "that have appeared since the days of the protestant reformation." None that I know will thank him for it, but men of libertine principles and licentious inclinations, who will be glad to find so reverend a patron as  
Mr.

Mr. Madan, and be much obliged to him for providing for them certain ways and means of indulging their favourite vices, without those scruples and twitches of conscience, which they might otherwise occasion,—and even under the sacred sanction of religion itself!—Religion! the Christian! can she favour the indulgence of insatiable appetites in an unlimited polygamy, &c.? I am shocked at the very supposition. No, 'tis some false deity, that steals her name—some double-formed idol like those of anti-ent paganism, a seeming angel all above the waiste, (but withdraw the veil) and all below the goat.

I would by no means be understood to insinuate that Mr. Madan had any really bad intention in his publication. I hope his heart was better than his head; and that he was not duly sensible of the slender foundation on which his principles were built, and their dangerous tendency.

Authors who grow fond of a particular hypothesis, the child of their own brain, view it with a parent's eye, and see in it no flaws nor blemishes. All is excellence and beauty;



beauty, certainty and demonstration. F. Hardouin, the Jesuit, *Orbis litterati portentum*, as De Boze calls him in his epitaph, had some notions scarcely more chimerical than some of Mr. Madan's, but much more harmless. He was persuaded that most of the works ascribed to the antient classic authors, and the fathers, were spurious. That the comedies of Terence, the histories of Livy and Tacitus, the odes of Horace, and the *Æneid* of Virgil, were composed by the Monks of the thirteenth century! He saw Jesus Christ in Virgil's *Æneas*, and the christian religion in Horace's *Lalage*, as plainly as Mr. Madan sees polygamy in the New Testament. He was as much convinced of the reality of this his waking dream, as Mr. Madan is of the truth of his doctrines, that is even to demonstration; and notwithstanding a jesuitical recantation which he was obliged to make (as the fathers and the church were concerned in the affair) he continued in the full persuasion of it till the last. Yet Hardouin was a man of considerable abilities as well as learning. This should teach an author who advances notions

notions contrary to the prevailing opinions of mankind, even the most sensible, the most learned, and the most pious in an enlightened age, to proceed with modest diffidence and caution, and take care he is not his own dupe; that while he fancies he is reverencing the sacred image of truth in his opinions, he may not in reality be bowing down to an idol of his own forming, and worshipping a calf. Whether Hardouin made any proselytes to his opinion I cannot say. But Mr. Madan seems to think his doctrines well calculated for the purpose; and that if polygamy were permitted and encouraged in christian countries, "the Mahometans and Chinese might be induced to embrace the truth as it is in Jesus." It might be gaining one point with them indeed; and if Mr. Madan ever takes it in his head to travel into Turkey or China as a missionary-errant to propagate his new gospel, he may probably find his work easier by granting them such an indulgence. Yet I apprehend this would not be enough. The Mahometans might not be willing to give up their sensual paradise, and some  
other

other points perhaps. The Chinese also must be allowed the idolatrous worship of their ancestors. By giving up this latter point to them, the Jesuits formerly made many converts, and even almost persuaded Emperor Camhi to be a christian. But the other missionaries being more honest than wise, opposing them on this head, the harvest was spoiled. Camhi was offended, the missionaries were banished and christianity proscribed. How Mr. Madan in such a case would manage these matters with his new converts I cannot tell. But there are certainly some other persons, to whom his new improvement of christianity would render it much more acceptable—the numerous tribe of free-thinkers and free-livers in this country, whose principal objection to the gospel is, that it is too pure for them. They might be prevailed upon to embrace the truth as it is in Mr. Madan's gospel. But of such converts, and such methods of conversion, I have no opinion, as I think neither of them would be any honour to the christian religion; nor shall, I believe, think otherwise, till Mr. Madan exhibits some better



better proofs of his apostleship. The design of christianity surely was not to give a loose to the inordinate passions of men, but to restrain them. To purify their desires, to refine, and to exalt their affections. And the more she is made to conform to their sensual inclinations, the more she loses of her genuine beauty and divinity. Indeed Mr. Madan, permit me to say that religion, as you have new modified and new-dressed her, does not come out of your hands with so cleanly an appearance as one could wish; but bearing too much resemblance of those “ obscene and dirty gods \* of the house of Israel,” of whom Ezekiel speaks, c. 8. v. 10. or to the representation given us of the heathen Jupiter Stercoreus, in the following verse ascribed to Orpheus, *Ζεὺς κοπιῖς λεγύρε θεῶν*

*εἰλυμένε κοπρῶν.*

— O Jove! of gods  
Greatest, and most august! with dirt bedaub'd!

However in gratitude to Mr. Madan for his many rare discoveries, I could make

one

\* גללים Dii stercorei.

one discovery to him in return ; well enough known to many others, but it may be new to him, as he does not appear to have the least idea of it, viz. that though the indulgence of sensual desires in variety may be best answered by polygamy, yet that genuine affection, and that sympathy which constitute the true happiness of a matrimonial union, can subsist between two persons only ; and though a man may take many wives into his bosom, he can have but one wife of his bosom. And for this reason, because men and women are rational, moral, and social beings and not beasts. This important circumstance, somehow or other, hath slipped Mr. Madan's attention through the whole affair. Had he begun with demonstrating that men were only brutes, or that women had no souls, all would have been well enough. Whether he would be able to comprehend this discovery, I know not ; as he seems to want that faculty which is absolutely necessary to comprehend it thoroughly—a moral taste. St. Paul seems to have understood this perfectly well, Eph. y. 28. 33. And old Plutarch (though no christian

christian divine) somewhere says, with expressions and ideas very similar to those of St. Paul, that "the husband ought to possess his wife as the soul doth the body, with an intimate union of affection and sympathy."\* But a man can no more maintain this intimate union of affection and sympathy with many wives, than the soul can animate and sympathize with many bodies.

In truth, Mr. Madan and his book have come into the world too late by more than two centuries, and in a very unfavourable season. Had he had the luck to have been born soon enough to have published his lucubrations in the memorable days of our famous King Harry the eighth, both the book and the author might have made their fortunes. That worthy Prince, when he was well tired with his wives, had no other way to get rid of them, but the clumsy method of chopping off their heads. But had polygamy at that time been exhibited to the world, with all those advantages of learning, and of argument, and of criticism, and of scripture quotations, and of good English,

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with

\* συμπάθεια και συμπύκνωση τη ψυχή.



with which Mr. Madan hath now embellished it; King Harry might probably have found it a very comfortable and wholesome doctrine. It might have gained a firm establishment by law, both ecclesiastical and civil; (a good work which our Rev. author seems to have much at heart\*) for both his convocations and his parliaments were ever ready to fulfil his Majesty's just desires. It would have saved him an abundance of trouble and expence, in finding reasons, fabricating charges, preparing witnesses and seeing council, besides high courts, trials, executions, &c. For when he grew weary of a wife, 'twas only to clap her back into some remote corner of his seraglio, and marry another with all speed. He might then have indulged his darling passion for variety without any limitation, and have married a new spouse once a twelvemonth, or once a half year, or once a quarter, or even once a month, according to his Majesty's good pleasure, till he had equalled the list of that hero of polygamy the great Solomon,

\* Mr. Madan recommends his work "to the most serious consideration of all men, but more especially to the legislative powers."

Solomon, who surpassed all the Princes of his time in wisdom and in wives; and though in the first part of this his character, he hath been rivaled in reputation by another son of David,\* (if not belied) our own all-accomplished King James I. yet in the latter part, I question whether he hath been ever equalled since, but may still stand as the most enormous engrosser of wives that is noticed in all the records of time. Seven hundred wives and three hundred concubines! (that is secondary wives, for that good fashion too might be introduced as a proper accompaniment to polygamy) a royal thousand! O Mr. Madan what a glorious fight that would have been! How would it have made your heart exult, and your inward parts rejoice! But that glorious fight we are never likely now to see in England. Our present Monarch seems so bigotted to one as to afford you little prospect of making a convert King. The golden opportunity indeed is gone! And this author must content himself with the pleasing imagination only, or the fond hope,

\* David Rizzio, first fidler, afterwards favorite and Minister of State to Mary Queen of Scots.

hope, that in some future age another Harry may arise—and with him another Madan !

Let me add one thing more, which deserves Mr. Madan's most serious consideration, "before he makes a second application to the legislative powers." That this is by no means a proper time for the introduction of his scheme in a political view. Involved in war with so many enemies; our national expences so enormous; our national debts vast and increasing, it is by no means a proper time. He might reply, "granting all this, what hath it to do with polygamy ?" Much Mr. Madan, much hath it to do with polygamy. For on the supposition of its legal establishment, this future Harry may arise before you, who may be inspired with this glorious ambition of rivalling Solomon in wives, if not in wisdom. For as to the wisdom, some folks will think it rather incompatible with the wives, and may remark, that Solomon decreased in wisdom as he multiplied his wives, or *vice versa*, multiplied his wives as he decreased in wisdom. Leaving the wisdom then out of the question, I fear our  
royal



royal monopolist might do as much detriment to his country, by acting Solomon without his riches, as Charles the twelfth of Sweden did to his kingdom, by acting Alexander without his genius and his policy. For supposing him to have made up his thousand, who is to be at the expence of maintaining this new royal museum of female rarities? The public to be sure. But no trifling sum will be sufficient for maintaining a thousand Queens. For though with respect to far the greatest part of them, their most gracious sovereign and husband having done all his business with them, may be in fact indifferent how they live, or whether they live at all, (another blessed consequence of polygamy to the poor women in most seraglios and harams I suppose) yet a regard to his own dignity and common decency, will oblige him to make a provision for them some way suitable to the quality he has conferred upon them. Now allowing but one thousand a year each upon an average, the most moderate estimate I can think of (for in truth, the favourites for the time would not be contented with a paltry thousand,

thousand, they must and would have their ten thousands, and their twenty thousands,) yet on this most moderate computation, the sum would amount to one million. Here then would be the addition of an annual million sterling to the civil list, and how shall it be raised? Where shall it be raised? If you know Mr. Madan, pray keep it not a secret, it is wanted immediately for our present most pressing exigencies. Your country groans under the burden of taxes. The Ministers are at their wits end for ways and means. Such a discovery would be of more benefit to the public than all the other discoveries in your most interesting publication, taken all together; great and wonderful as they are; and if you should not gain from your country a statue—you would surely get from the minister—a pension.

I could wish then that the legal establishment of Mr. Madan's new matrimonial constitution might be deferred to a more convenient season, till that glorious age arrives when "silver shall be" as plentiful in London "as the stones in the streets, and "nothing accounted of," and when Britons

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in perfect peace, shall have nothing else to care for but to eat, and to drink, and to make merry, as was the happy state of things in the days of Solomon—or at least, have patience Mr. Madan, for your country's sake ; and say not one word more about this matter to the legislative powers or to any body else, till the national debts are paid.

However I am under no apprehensions that Mr. Madan's application to the legislative powers, or to the people, will meet with the success that he seems so ardently to desire. That cannot happen till we are sunk again into a state of rudeness and barbarism. For unlimited Polygamy can consist only with very degrading notions of the sex, and these degrading notions mostly obtain in uncivilized and barbarous countries.

When nations grow more polished and refined by the cultivation of the nobler sciences and arts ; when an enlarged and liberal manner of thinking and good taste prevail, the sex rise higher in estimation, proper justice is done to their real accomplishments,



ments, and they are allowed capable of sense and knowledge, of generous sentiments and affections as well as their lords and masters; and in the finer feelings of the soul perhaps their superiors.

In the dark times of the thirteenth century, when ignorance and false science shared the sway between them, and human reason just glimmered like a rush-taper, some took it into their heads that women were not reasonable, or human creatures. That prodigious sage,\* St. Thomas Aquinas, that eagle of divinity, that angelical doctor, or that angel of the schools, (for with these high titles was he dignified) at whose immense erudition and wisdom the world wondered, (while the present world wonders at their wonder) either started or adopted this notion, (for it is not certain in what brain the monstrous birth was first conceived,) and was followed in it by many of the schoolmen. In a council held at Maseon, ( I suppose the provincial

\* If the reader is desirous to be better acquainted with this prodigious doctor, he has only to read through his works, in seventeen volumes in folio, written in a sort of latin which would have made Cicero stare; but where they are to be met with, I cannot at present inform him.

cial council, ann. 1285) 'tis said the question was very gravely proposed to the Right Rev. the Bishops and venerable doctors there assembled, "Whether women were human creatures?" And it was not determined in the affirmative, but after a long debate. The common argument these learned wise-acres used, to support their opinion in the negative, was this,—“That nature always aims and designs to produce the most perfect thing; consequently she would always produce men if she could; therefore when a woman is born, it is a defect, or error of nature, and contrary to her intention.” Or to give the question as by themselves stated in their own scholastic jargon, “An Mulier sit *αμαρτημα*, erratum naturæ, mas occasionatus, et per accidens generatur, atque ideo sit monstrum?” The ladies perhaps may be curious to know the plain English of this learned sentence; but I have some reason for not indulging them. And I would beg you or any gentleman of your acquaintance who may read it to them not to give way to their curiosity in this respect. For in truth, it is by no means for the ho-

nor of our wise sex, that the ladies should know, that any of us were ever such stupid asses, as to imagine they were monsters. It had better then be kept a secret inter nos. —So late indeed as the latter end of the sixteenth century, when true science began to dawn, a book was published in Germany, entituled, “*Mulieres non esse homines,*” i.e. women not human-creatures,” which was ascribed to Acidalius, an ingenious young German scholar, but falsely. He, meeting with the manuscript, gave it to a bookseller to publish, whether in earnest or in jest is not certain. It raised however a great clamor against him, particularly as you may suppose, among the females. Acidalius one day going to a feast, where many ladies were assembled, as soon as he entered the room, they were about to set upon him one and all, and throw the plates at his head, and perhaps might have served him as the Thracian matrons did old Orpheus in days of yore.—In this imminent danger, single against an army, and such enemies too (whose frowns could kill ! What then might their fists do ?) Acidalius acted with an heroic



roic presence of mind and command of thought. Knowing force to be unavailing he had recourse to stratagem, and begging a moment's audience, told them,—“ That he was not the author of the book, he had indeed read it, and must humbly confess throwing himself on their clemency and mercy, that he was in some respect of the authors opinion, for that he thought the ladies belonged rather to the angelical, than to the human species.” This well-timed stroke of policy had its effect. The ladies threw aside their anger and their arms, sat down at table with him in good humor and drank his health. So ended this dreadful war, almost as quickly as it begun, without blood or damage. Happy for humankind could all wars end in the like manner. All Mr. Madan's applications to the legislature are therefore likely to prove fruitless, in these times, when the sex have the luck to be thought human creatures, and reasonable animals; and I see no other resource he has, but to follow the steps of his precursor of famous memory, John of Leyden, that renowned reformer, and great patron of Polygamy,

Polygamy, who from a simple taylor made himself a prophet, a general, a legislator, and a king, (of Israel.) He did not indeed write in defence of his doctrine, for being bred a taylor by profession, it is a question, as times went then whether he could write or read. But he did more. Having constituted himself the power civil and ecclesiastical, legislative, and executive, he like Mahomet of old, established Polygamy by his own authority, in virtue of a divine commission; and by this means it is said, greatly encreased the number, and the zeal of his followers. His attempt, 'tis true, was unsuccessful. It may be said of him, as hath been said of some other heroes, magnis tamen excidit ausis. John however, though a taylor, did not want wit, as appears by his answer to the Bishop of Munster, when he took him prisoner, and upbraided him for the damage he and his mob had done to the churches there and elsewhere. John as fully possessed with the idea of the interesting nature of his performances, and consequently of his own importance, as Mr. Madan, replied, that if the Bishop would send him through

through the towns and villages of Germany, and make a shew of him to all that should have the curiosity to see him only for a farthing a piece, he would raise money enough, to overpay all the damages he complained of." I would not however advise Mr. Madan to take John of Leyden's measures. The times are by no means favorable for new prophets, and new gospels. Any such attempts would in all probability miscarry, and I could not wish to see so Reverend a gentleman carried through the kingdom to be made a shew of, to every one that would pay his farthing. I would therefore again recommend to him, silence and patience. What other advice to give him, I know not, unless it might be this. If he is determined to publish another edition of his book, to present it (or at least the most shining passages of it) to the public in rhyme. This would give him a little more trouble indeed, but might answer sundry good purposes.

1. It would revive the attention of the public, whose curiosity hath stared at it with astonishment, as at the exhibition of some surprising



surprising centaur all alive, or some flying dragon, but is now pretty well satisfied. 2dly, It might somewhat abate that soporific quality, which some complain of, in his work; so that when his patient reader (alias his patient the reader) attempts a chapter, by the time he has got to the middle of it, he is seized with so strong a fit of yawning and somnolency, as render it impracticable for him to get to the end. Now a few Humdrastic couplets and double rhymes, properly interspersed, might have an excellent effect to prevent the inconvenience aforesaid. And 3dly, It might obviate one part of an objection, made to it by a certain peevish critic, namely, "that it was neither rhyme nor reason." But this I leave to Mr. Madan's maturer consideration.

In fact Mr. Madan's scheme seems to be calculated only for those eastern regions where men buy their wives, as farmers here do their cattle, at so much per head—where the females are trained up to be slaves, and kept as slaves during life—where they are regarded either as mere instruments of pleasure, or as mere household drudges and  
beasts

beasts of burden. In Persia women are not allowed to have souls. In Turkey they are excluded from paradise, but to mortify them the more, they may if they please, take a peep through the grates, and see their husbands happy in the embraces of their celestial houri-ries. In order then to effect his plan in this western world, Mr. Madan must first accomplish an entire revolution in our laws, customs, sentiments and manners relating to the sex, upon the eastern model. This must be done before he can establish his darling object, and reduce the British husband and the British wife, to the state of the Turkish tyrant and the Turkish slave. But would my fair countrywomen tamely acquiesce in such an innovation, should it ever be attempted? I will answer for them they would not. They are free-born, and their bosoms are yet warm with the flame of British liberty. They would resist with a true British spirit, and I doubt not with success. There is one objection to this however which deserves to be considered. It is said, the principles of passive obedience and non-resistance are now become fashiona-



able and prevailing even among the ladies, who are zealous in reviving and spreading these exploded doctrines of Toryism. I am afraid there is too much truth in it. And perhaps some ladies are the rather inclined to promote these doctrines with a politic view, as imagining, that the more their husbands are accustomed to passive obedience without doors, the better subjects they may make within. But here I believe, they are greatly out in their politics; for it hath been justly observed, that they who are most tyrannized over by those above them, are generally most disposed to take their revenge by tyrannizing over those below them. But the truth is we must make a due distinction here. The passive principles which these Tory ladies inculcate, regard only the political or public state—not the domestic—not their own peculiar empire. With respect to this latter, and all the privileges and immunities of it, I dare say, they would approve themselves as firm and zealous, as any of your she-patriots of the Whiggish stamp; as bravely would they contend for the rights and prerogatives transmitted down



down to them by their grand-mothers, and make it a point to deliver them down inviolate to their grand-daughters. That there is even in these Tory ladies, whatever they may say, a latent principle of resistance, which will manifest itself in certain circumstances, may appear from the following story.

In the days of Dr. Sacheverel, a certain high-church Tory lady exerted all the powers of her eloquence, in support of these doctrines of passive obedience and non-resistance, and what she wanted in argument, she made up by her positiveness and zeal. A friend of her's willing to give her juster notions of things, one day in conversation upon the point, put to her the following questions. "Madam," says he, "suppose this king by right divine, should seize your husband's estate by a quo warranto, and make him, yourself, and your children beggars; would you think resistance unlawful?" "I should have much cause of complaint" replied the lady, "but we must not resist the Lord's anointed"—"But Madam," he rejoined, "I will put a harder case still. Suppose he should force your ladyship to

his bed ; dont you think your husband might lawfully join in resisting such a tarquin ?”

“ The case you now put” replies the lady, hesitating, with a downcast eye, and a rosy blush, “ is undoubtedly much harder than the former. But as the whole sin would be the King’s, and as Kings are accountable to God only, I do not think my husband could lawfully vindicate his honor by violence.”

“ Well then Madam,” says the gentleman, “ let me put one case more. Suppose this king should oblige your ladyship to go to meeting ? “ What !” Cries she in a lovely passion, her eyes sparkling, her lips quivering, and her bosom heaving, “ Me ! to go to a vile schismatical Presbyterian meeting ! I’d tear his eyes out.” (clenching and then spreading abroad her little soft white fist) “ I’d kill him or die myself, sooner than he should force me to put a foot over the threshold of a conventicle.” Conventicles indeed in our day are out of the question. But the story is sufficient to prove my general position, that there is in female nature, let it be Whig or Tory, a principle of resistance,

sistance, which will shew itself, and operate on proper occasions.

I would therefore advise Mr. Madan to take timely warning, and hold his pen and his peace, lest he should stir up a nest (I will not say, as he perhaps with his usual unpoliteness would, of Wasps or of Hornets, but of Bees, who while they industriously labour in their respective hives, to provide honey for the comfort and emolument of their husbands, have also a sting in readiness for those who causelessly offend them.

I am, dear sir, &c.

THE END.





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